Imprimatur,

Ra. Barker, Reverendiſſimo in Chriſto Patri ac Dom. Domino, *Johanni* Archiep. *Cant.* à Sacris Domeſticis.

Ex Ædibus Lambith.
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A

SERMON

Preached at the

TEMPLE-CHURCH,

MAY 29. 1692.

And Printed at the Desire of the

BENCH-TABLE

OF THE

HONOURABLE SOCIETY

OF THE

INNER-TEMPLE.

By WILLIAM SHERLOCK, D.D. Dean of St. *Paul's*, Master of the *Temple*, and Chaplain in Ordinary to Their MAJESTIES.

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To the Worshipful
The Masters of the Bench
of the
Honourable Society
of the
INNER-TEMPLE.

My Honoured Friends,

TO justify my Publication of this Sermon, which the Reader will easily perceive was not intended by me for the Press, I must acquaint the World, that it is done in perfect Obedience to your Commands. Your great Loyalty and Zeal for Their Majesties Government, gave you too good an Opinion of it when you heard it from the Pulpit; and if it should

not anſwer your Expectations from the Preſs, yet I hope you will own it as a Teſtimony of my due Submiſſion to your Judgments, and of thoſe juſt Reſpects, which your many and repeated Favours daily challenge from,

Gentlemen,

Your much obliged

and humble Servant,

WILL. SHERLOCK.

1 Tim. II. 1, 2.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

ST. *Paul* wrote this Epistle to *Timothy*, to instruct him in the discharge of his Episcopal Office and Power, to which he had ordained him: And the first thing he gives him in charge (whereby we may guess what weight he laid on it) is this in my Text, *I exhort therefore, That first of all*, or I first of all exhort, *that supplications*, prayers, *intercessions, and giving of thanks, be made for all men.* To affix a proper and *distinct signification on these* words, *Supplications*, *Prayers*, *Intercessions*, and *giving of thanks*, which are recommended as the distinct parts of Prayer, Learned men tell us, that

that δεήσεις, which we render Supplications, ſignifies Prayer to avert evils, προσευχὰς, Prayers for the obtaining ſome good; and that ἐντεύξεις, are properly Interceſſions or Prayers for other men; but this is too general a notion of it, ſince in this place the Apoſtle applies *Supplications* and *Prayers*, as well as *Interceſſions*, to praying for other men, even for all men: And therefore the proper notion of ὑπερεντυγχάνειν, is to intercede for a ſinner, for the pardon of his ſin, and to reconcile him again to God, whom he hath offended, as the word is moſt commonly uſed. Giving of Thanks is bleſſing God for good things already received; which the ſame Apoſtle makes eſſential to an acceptable and effectual Prayer. 4. Phil. 6. *Be careful for nothing, but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.* Thus we pray for our ſelves, That God would deliver us from evil, that he would do us good, that he would forgive our ſins; and we thank him for the Bleſſings, and all the good things we already enjoy; and thus we muſt do for others, even for all men; tho the Apoſtle has not ſo much regard here to our private Prayers, as to the Publick Offices of Religion, thoſe Publick Prayers which are made in the Publick Aſſemblies by the Biſhop and Miniſters

niſters, and the whole Congregation of Chriſtians: For this advice which St. *Paul* gives *Timothy* in theſe Epiſtles, concerns the Publick Worſhip, and Government and Diſcipline of the Church; we muſt in our private Devotions pray not only for our ſelves, but for all mankind; but Publick Prayers, the united Deſires and Petitions of the Church, offered up by the Miniſters of Chriſt, whoſe office it is to Bleſs and to Pray for the people, are moſt effectual and prevailing. Before I proceed to what I principally intend, *viz. Our Prayers for Kings, and all that are in Authority*, it will be uſeful to ſhow you, on what great Reaſons this Duty is founded, *of praying for all men*, as well as for our ſelves; and that both with reſpect *to our ſelves, to other men*, and *to God*.

Firſt, With reſpect to our ſelves. Now 1. This is the nobleſt exerciſe of the moſt Divine Charity; this is truly to love all men as our ſelves; when we are touched with a ſenſe of their wants, as well as of our own, and do heartily beg all thoſe Bleſſings for them of God, which we do for our ſelves; when we are ſo far from envying their happineſs, that we rejoice in it, and bleſs God for it, as we do for our own: Our

Charity cannot be perfect without this; for our power of doing good extends but to a few inſtances, and can reach but a very few perſons; and if our Charity be no larger than our power, it is a very worthleſs thing: But a Divine Charity wiſhes well to the whole Creation, and therefore recommends all mankind to the care and protection of that Almighty Goodneſs which governs the world. This is the higheſt Perfection both of the Man and the Chriſtian; this is the true Spirit of Prayer, to offer up our Prayers to the God of Love, in the Spirit of Love and Charity.

2*dly*. This obliges us to the exerciſe of many Chriſtian Graces and Vertues; if we pray God to forgive our enemies, to be ſure we muſt forgive them our ſelves; we muſt exerciſe great Patience, and Meekneſs, and Forbearance towards them; if we pray God to relieve the poor, to reſtore the ſick, to reform the vicious, to enlighten thoſe who are in error and darkneſs, and to reduce wandring ſheep into his fold, to deliver the oppreſſed, to ſupport and comfort thoſe who ſuffer for Righteouſneſs ſake, each of theſe Petitions involve a Duty in them; for what we pray God to do, we muſt do our ſelves, as far

far as it is in our power; and therefore our Prayers for other men oblige us to do good to them, both to their ſouls and bodies; and he who does heartily pray for other men, will do them all the good he can: The ſame Charity which inſpires his Prayers, will govern his actions; for it is a prophane Contempt and Mockery of God to ask him to do that which we will not do our ſelves.

3*dly*. Our Prayers for our ſelves are moſt acceptable to God, when we pray for other men alſo; as they muſt needs be, becauſe they are offered up in the ſpirit of univerſal Charity, which alone, through the Merits of our Saviour Chriſt, makes our Prayers, our Alms, and all the good we do, acceptable to God: No Prayer can be loſt, which is put up in Faith and Charity: If our Prayers do no good to thoſe particular men for whom we pray, if they be not fit or worthy to receive the Mercies we pray for, yet *our prayers, our peace, our bleſſing, ſhall return into our own boſoms*, 10. Matt. 13.

Secondly, It is very apparent of what uſe theſe Prayers are to the world. For many times the Prayers of good men avert thoſe Judgments

which hang over a wicked Nation, and procure publick Bleſſings for them: Thoſe who never pray for themſelves, may reap the benefit of other mens Prayers; and the Prayers of thoſe, who do pray for themſelves, will be more effectual, when they are backed and reinforced by the united Prayers of the whole Church for them. It is a mighty comfort to every good Chriſtian to think, that he ſhares in the Prayers of the whole Chriſtian Church; eſpecially when he is under a cloud himſelf, and either cannot pray himſelf, or prays with great diſturbance of thoughts, with great diffidence and diſtruſt, and deſpondency of ſpirit; at ſuch times eſpecially all men are very deſirous, that other good Chriſtians would pray with them, and for them; and ſuch men may comfort themſelves, that how unfit ſoever they are to pray themſelves, they have the Prayers, not only of their Friends and immediate Paſtors, who perſonally know them, but of all good Chriſtians all the World over, who offer up their Prayers for themſelves, and for all Mankind, eſpecially for all the Members of Chriſt's *Myſtical Body*; which is a priviledge to be valued next to the Interceſſion of Chriſt for us all, and ſhould mightily reconcile us to a duty, which is ſo univerſally beneficial: for praying

ing for other men intitles us to their Prayers for us; and though we are not particularly named in their Prayers, God knows to whom they belong, and will apply them himself.

Thirdly, And there is great reason, why God should command, and encourage, and reward our Prayers for each other: Not only 1. Because it is the exercise of the most Divine Charity, and the Instrument of many Christian Virtues, as you have already heard, which you will grant a sufficient reason why God should encourage it. But 2*dly*, Because it is the most becoming Address we can make to God, and that which also makes the most glorious and lovely representation of him; that he is the Prince and the Father of all Mankind; who made, and who governs, and who preserves, and provides for all his Creatures; which is as great and honourable a thought as we can have of God; and indeed this teaches us how to pray to God, and what to expect from him. That we must not flatter our selves that he will be fond and partial to us; for all men are his Creatues, *the Soul of the Father, and the Soul of the Son*, are both his; and therefore as we may expect from God the kindness of a Gracious

cious and Merciful Creator, and through our Lord Jeſus Chriſt, the kindneſs of a Father; ſo we muſt expect, that he will deal equally by all: That he will make no other difference, but what our perſonal Qualities and Virtues make: And therefore we muſt not preſume to ask any thing of God, which is to the injury, or prejudice, or leſſening of our Brother, to gratify our Pride, or Revenge, or ſome other evil Paſſions; for we pray to a common Father, who will adjuſt the Intereſts of Mankind, and have a due regard to the happineſs of all. And 3*dly*, This gives credit and reputation to Religion in the World; that true Piety and Virtue makes the Prayers of good men effectual, not only for themſelves, but for others; that the better men are, the more power they have with God, which makes them a kind of *Patron Saints, and tutelar Angels* to the places where they live; this is a mighty honour to be the Friends and Favourites of God, to be able to fetch down Bleſſings from Heaven by our Prayers: This makes Religion and Virtue truly venerable in the ſight of all men; and it becomes the Wiſdom of God to diſpence his Bleſſings in ſuch a manner, as may conciliate Eſteem and Reverence to true Religion in the World.

It

It is time now to paſs from this general Command of *praying for all men*, to that particular direction to pray *for Kings*, *and for all that are in Authority*. But before I ſhew you, what great reaſon there is to pray for Kings, it will be neceſſary to inquire, what Kings we muſt pray for. For though St. *Paul* makes no difference, there are ſome who do: Some there are among our ſelves, who withdraw from our Communion, becauſe we pray in our publick Offices for Their preſent Majeſties *King* WILLIAM, *and Queen* MARY, whom God long preſerve.

There is not a more expreſs Command for any thing in Scripture, than there is for praying for *Kings*, and *for all that are in Authority*, ὑπερεχόντων, in a ſtate of Eminence and Superiority above others. And if Their *preſent Majeſties* be ſo, as it is viſible to all the World that they are, then they are included in this Apoſtolical Precept, to pray for Kings, and all in Authority.

Upon what Pretences ſome among us reject ſo plain a Duty, is ſufficiently known: They ſay, by *Kings*, the Apoſtle means only *Lawful and Rightful Kings*; that is, ſuch Kings as are advanced to the Throne by an antecedent Legal Right, ac-

according to the Laws and Conſtitutions of the Countries and Kingdoms which they govern. And therefore in an *Hereditary Kingdom* no man is, or can be King, and no man muſt be *prayed for* as King, but He who has *the Hereditary Right*, as being the *next lineal Heir*. This Right, they ſay, is in the late King *James*, not in Their *preſent Majeſties*; and therefore notwithſtanding Their being in poſſeſſion of the Throne, we muſt not own Them, nor pray for Them as King and Queen.

I do not intend, nor is it fitting, to diſpute Their Majeſties *Right*, which is no matter of Scruple to me: Nor would it become me, before *Two ſuch learned Societies of Law*, to ſay what the Laws of the Land require in ſuch Caſes. And therefore to keep to my own Profeſſion, I ſhall only deſire theſe Perſons to tell me, where there is any ſuch diſtinction as this in Scripture? *viz. That* we muſt not pray for *all Kings*, but only for *legal* Kings, who had *an antecedent legal Right*; for in any other ſenſe, thoſe are *legal Kings*, who are inveſted with the Regal Authority, with all the Legal Rites of inveſtiture. The Command is in general, to *pray for Kings, and for all that are in Authority*; and if we may excuſe our ſelves from ſo plain a Duty by diſtinctions of our own

own inventing, there are few Duties in Religion, but what we may deliver ourſelves from by ſuch arbitrary Diſtinctions. As for inſtance,

There is an expreſs Command in Scripture, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* Which one would think were a very expreſs Prohibition of the Worſhip of Saints or Angels, or any other Being beſides God. But the Papiſts eaſily avoid this by the help of a Diſtinction, which the Scripture is unacquainted with: They ſay, we muſt worſhip God only with the Worſhip of *Latria*, but we may worſhip Saints and Angels with the Worſhip of *Dulia*, tho' the Scripture appropriates *all Religious Worſhip* to God. Thus as our Saviour tells the *Phariſees*, *God commanded ſaying, Honour thy Father and thy Mother, and he that curſeth Father or Mother, let him die the death: But ye ſay, Whoſoever ſhall ſay to his Father or Mother, it is a gift by whatſoever thou maiſt be profited by me, and honour not his Father nor his Mother, he ſhall be free; thus have you made the commandment of God of none effect by your tradition*, 15 Matth. 4, 5. Thus it is in our preſent Caſe; the Apoſtle commands us to *pray for Kings, and for all that are in authority*: No,

ſay theſe Men, not unleſs they be *Legal Kings*, tho' they have all the Enſigns of Majeſty, and are inveſted with the Regal Authority and Power, with all the Legal and Cuſtomary Rites and Solemnites of Inveſtiture, and are acknowledged and recognized for King and Queen by the Eſtates of the Realm. And thus this Command is of no effect neither; for it ſeems it is a matter of Wit, or Law, or Philoſophy, to know who is King; whereas St. *Paul* ſuppoſed that it was a plain matter of ſence; that he who adminiſtred the Government with a Regal Authority, and was owned and ſubmitted to by the Nation, was the King for whom we muſt pray.

There is reaſon to conclude, that St. *Paul* ſpeaks of *ſuch Kings*, if we will allow, that he ſpoke the Language of the Age wherein he lived; for in that Age, and in all the Ages of the World ever ſince, thoſe were called Kings, and had the Preheminency of Power and Authority, who by the Conſent and Submiſſion of the People adminiſtred the Government with a Regal and Soveraign Authority, whether they had any *Anticedent Right or Title* to the Government or not.

I will not now diſpute this matter, but would only deſire theſe Perſons to conſider, whether they are as certain that by *All Powers*, 13 *Rom.* 1. the Apoſtle onely means all ſuch Powers as had an antecedent legal Right and Title to Power, as they are, that he expreſly teaches, That *all power is of GOD?* Whether they are as certain, that it is unlawful to pray for Kings, who are *legally* inveſted with the Royal Power, though as they imagine, without any antecedent legal Right to the Crown, as they are, that the Apoſtle commands us to *pray for Kings, and for all that are in authority?* Whether they are as certain, that it is their Duty to adhere to *a ſuppoſed Right* againſt the publick Judgment of the Nation, in oppoſition to their Preſent Majeſties, (who fill the Throne by the Conſent and Authority of *the Eſtates of the Realm*) though to the great Diſturbance of Government, and to the moſt apparent Ruine (could they prevail) of the true Religion, the Lives and Fortunes of their Fellow-ſubjects, and the Liberties of their Native Country, as they are, that it is our Duty to pray for Kings? In a word, whether they are as certain, that *the Roman*

Powers at that time were *Legal and Rightful Powers*, by ſuch *an Antecedent Legal Right* as they now inſiſt on, as they are, that St. *Paul* commanded the Chriſtians to be ſubject to thoſe Powers, and to pray for them?

Theſe are very proper Queſtions about the degrees of Evidence and Certainty: For if the Rule be plain and certain, and the Exceptions from this Rule uncertain; if the Rule have a Divine Authority, and the Exceptions have nothing to ſupport them but ſome uncertain Reaſonings, ſuch Reaſonings as contradict the general Sence and Practiſe of Mankind in all Revolutions; I think wiſe and good Men ought to chuſe the ſafer ſide, and to ſuſpect their own Reaſonings, ſince the Scripture has made no ſuch Exceptions (no not in a time of the moſt violent Uſurpations, when if ever there was the greateſt reaſon to have made them,) and the generality of Mankind, and even the moſt ſober and conſidering Men reject them, as having no ſolid foundation in Reaſon and Nature.

Having

Having premis'd this, I proceed now to conſider the Manifold Obligations, which lie upon us to pray for Kings.

Firſt, Becauſe Kings are the great Inſtruments of the Divine Providence in the World, they are thoſe great Wheels which move and alter the whole Scene of humane Affairs; every Irregularity in their Motions is ſoon felt, and cauſes very fatal Convulſions in the State; their Miſtakes are like the Eclipſes of the Sun, but more portentous and ominous than they, their Smiles or Frowns are like the kind or malign Influences of the Heavens, which revive drooping Nature, or threaten an univerſal Ruine, *Quicquid delirant Reges*, the People ſuffer by the Indiſcretions and ill Government of a Prince, but a wiſe, and juſt, and religious King is the greateſt Bleſſing in the World, and therefore we have as much Reaſon to Pray for the King, as we have to pray that God would make his Sun to ſhine, or the Rain to deſcend on the Earth.

Secondly,

Secondly, Though Kings act with a Sovereign Power, yet they are intirely under God's Government, *The king's heart is in the hand of the Lord, as the rivers of water, he turneth it whitherſoever he will*, Prov. 21. 1. makes his Will and Affections run in this or that Channel, as will beſt ſerve the ends of his Providence and Government. The moſt abſolute Prince is under ſecret and inviſible Reſtraints; God can a thouſand ways change his Purpoſes and divert him from what he intended to ſomething elſe, which he little thought of; and indeed it is very fitting that thoſe who are ſo much above humane Reſtraints, ſhould be managed by an unſeen Hand: For if God does not govern thoſe who govern the World, there is in a great meaſure an end of his Providence, for then the Fate of Kingdoms would be at the Will of Princes, and that has the greateſt Influence of any thing elſe upon the Happineſs or Miſery of private and particular Men. Now if God can, if God does govern Princes, this makes it neceſſary to pray heartily to God for them, for there is the firſt Spring of Motion; if we make God our Friend, he will bleſs,

bleſs, and direct, and counſel our Prince who acts under him, and in Subordination to his Counſels and Decrees.

Thirdly, I need add no more to convince you how neceſſary it is to pray for Kings, but to ſhew you how much they need our Prayers, how much they need the Aſſiſtance and Direction of God to prevent thoſe Inconveniences and Miſcarriages, which all humane Governments are ſubject to.

For 1. The Government of Kingdoms and Nations is a Work of great Difficulty, and that which requires ſomewhat more than humane Art and Skill; it is no eaſie matter to deal with the various Luſts, and Intereſts, and Paſſions of Men, to maintain Peace at home and abroad, to adjuſt the Intereſts of Subjects and Neighbour-Princes, to make War and Peace, to advance the Trade of the Nation and to govern it when it is rich; to be loved by Subjects without being thought eaſie and remiſs which expoſes to Contempt, and to be feared without being hated; to know whom to truſt, and whom to be aware of, to diſcern

Mens

Mens Integrity and Abilities for Counsel, or for the Administration of Justice, for Civil or Military Employs, to know how to choose Favourites, and which is as hard a thing how to govern them; when to resist the Fury and Torrent of the People, and when to comply without seeming to yield, and a thousand other emergent Difficulties there are, which require very prudent and yet *extempore* Remedies, where every false step proves very injurious either to Prince or People. These are the true *Atlasses*, who bear the Weight of the World upon their Shoulders, and if we find it so difficult to govern a Family, a Parish, a little Corporation, to attend to one or to very few things, of any moment and consequence, shall we not assist those by our Prayers who have so much a heavier Burden to bear, and which unless they carry it steady, we our selves shall be crushed with the Fall of it.

2. We must consider also, that without the Divine Assistance and Counsel, Princes are but like other Men, and liable to the same Mistakes, nay indeed they are more expos'd to Misinformations,

mations and Misrepresentations, and such like Abuses, which have a very ill Influence upon Government, then other Men are: No Prince can so particularly inspect all the Affairs of his Kingdom, as a Man can his own Family and particular Estate, but they are forced to see and hear with other Mens Eyes and Ears, which too often prove very corrupt Mediums, and tincture the Object with their own private Passions: Court-Factions, and the cross Interests of aspiring Favourites, who carry on their private Intrigues without any regard to the Publick Good, or the Service of their Prince, but will Sacrifice all to undermine a Rival, and to gratifie their Ambition and Revenge, may suggest very ruinous Counsels to the dividing both the Hearts and the Interests of Prince and People, and Court Parasites, who are only Ecchoes to the Prince's Inclinations, and always advise what they think he would have advised; betray him to those Mischiefs which might be prevented by faithful Counsellors: This is the Unhappy State of Kings, which nothing but the Divine Counsel and Providence can prevent:

And is not this a very forcible Reaſon to pray for them?

Eſpecially, *3dly*, when we conſider, that Kings are expoſed to more and greater Temptations then other Men; they have the ſame Paſſions that other Men have, but not the ſame Reſtraints to curb them, they have nothing but the Fear of GOD, and the Conſiderations of Religion and another World, which we find too weak to govern the generality of Mankind, without ſome more ſenſible Motives: What a Temptation is Sovereign Power, when we ſee very few Men, who can uſe any degree of Power without abuſing it; a Power which will juſtifie what it does, and make it right, which will not be oppoſed nor contradicted, which governs the Opinions or the Tongues of Men; which never wants Flatterers to admire whatever it does, which can ſtamp new Titles and Characters of Honour when it pleaſes, and at leaſt change the Names and the external Value of Things, though the Nature of Things is ſomewhat ſtubborn: a Power which is apt to have very

very tender Reſentments, and to be very ſevere in its Revenge, which gives free ſcope to all the irregular Appetites and Paſſions of Humane Nature. Such a Power, I ſay, as this, which is ſo eaſily abuſed, and which is almoſt an invincible Temptation to abuſe it ſelf; and which can do ſo much Miſchief when it is abuſed, is a ſufficient reaſon to make us very earneſt and importunate in our Prayers to GOD for Kings.

But if ever there were reaſon to pray for Kings, certainly we have great reaſon to pray for the long Life and proſperous Reign of their preſent Majeſties, whom GOD hath ſet over us.

The Apoſtle directs us to pray for Kings, that *under them we may live quiet and peaceable lives in all godlineſs and honeſty.* As for *Godlineſs*, this we muſt take care of, whatever our Prince be. No Prince can take our Religion from us, if we reſolve to keep it; but they may diſturb our Quiet and Peaceable Enjoyment of it: which was the

State of the Christian Church under Heathen and Persecuting Emperours, and the reason of this Command to Pray for the Peaceable Enjoyment and Profession of their Religion.

This we enjoy with great Advantages under their Majesties Government, and therefore have great reason to pray for them, under whom we may if we please, *live quiet and peaceable lives in all godliness and honesty.* Thanks be to GOD, we are so far from any danger of being persecuted for our Religion, that nothing can more effectually recommend us to the Favour of our Princes, than the sincere Practise of Religion and Vertue. They set us an Example of it themselves, they like, commend, reward it, where they see it: Nay, we have a King who expose his own Sacred Person to all the Fatigues and Hazards of War to secure to us our Peace at Home, and the quiet possession of our Religion; to break the power of that great *Oppressor*, who Invades the Liberties of *Europe*, and Persecutes the Professours of

of the true Religion, wherever he has Intereſt or Power to do it. We have a King who has already reſcued this Church and Kingdom, when their Condition appeared hopeleſs and deſperate; and certainly had been ſo, long before this, had not God made Him the glorious Inſtrument of our Deliverance. And ſhall we not pray for ſuch a King, who is the very *light of our eyes, and the breath of our noſtrils?* To whom we owe our Laws and Liberties, and Religion, and on whoſe Preſervation, and long and proſperous Reign, depends our greateſt viſible Hope and Proſpect of a quiet and ſecure Enjoyment of them for the time to come.

And as we muſt pray, ſo we muſt give God Thanks for King's too, and for all the Bleſſings we enjoy under their Government: This is one part of the Solemnity of this Day; to bleſs God for the Reſtauration of the King and Royal Family, and our Ancient Government and Conſtitution both in Church and State, after the Miſeries and Calamities of

of a Civil War, and the Oppreſſion of our Fellow-Subjects; and thoſe who can remember thoſe Days, muſt confeſs, that this was a very great Mercy. And though the Glory of this Day ſeemed to be Eclips'd and overcaſt in the Reign of the late unfortunate Prince, yet it breaks forth again with a new Luſtre and Brightneſs in the Advancement of their preſent Majeſties, from whoſe Government we may reaſonably expect as great Bleſſings to this Church and Kingdom, as ever they yet enjoyed.

Kings are God's Miniſters, and advanced to the Throne by him, and a good King, is as great a Temporal Bleſſing, as God can beſtow upon any Nation, and the *very Advancement* of their Majeſties to the Throne, was it ſelf a *great and immediate Deliverance*, as great as our *Redemption* from *Popery* and *Arbitrary Power*. And yet this is not *all* we are to bleſs God for; but we are bound alſo to bleſs him for the almoſt miraculous Preſervation of the King's Perſon, as well from Treachery and Vio-

Violence, as from the Chances of War, and for the no leſs miraculous Succeſſes of his Arms, eſpecially the late wonderful Succeſs at Sea, of which I hope future Ages will feel the bleſſed Effects: A Succeſs in all the Circumſtances of it ſo wonderful, that I know no Story that equals it, except we may compare it to the miraculous Overthrow of *Pharaoh* and all his Hoſt in the Red Sea.

And yet it is no leſs wonderful, that any *Engliſh* Proteſtants ſhould invite the *French* to conquer them, to place a zealous Papiſt and an Arbitrary Prince upon the Throne again; and that after all the Miracles of Providence whereby theſe Deſigns have been defeated, and as we have Reaſon to hope, for ever diſappointed, there ſhould be any Proteſtants, who think it their Intereſt, as long as ever they can forbear, not to believe it, and when they can diſbelieve it no longer, think it a great Judgment and Calamity upon them to be delivered.

But

But let *Us* bless God, that he hath answered our Prayers, and saved us out of the Hands of our Enemies; let us humbly beseech him to continue these Mercies to us, and *the glorious Instruments* of them; to bless their Majesties Persons, Counsels and Arms, and to perfect this Deliverance at Sea by as surprizing Successes, which after such auspicious and promising Beginnings, we hope in God, may attend his Majesty's Person and Arms in *Flanders*: Which we beg Almighty God to grant through our Lord Jesus Christ; To whom with the Father and the Holy Ghost, be all Honour, Glory and Power, now and for ever. *Amen.*

FINIS.